does occur, is to large doses in stuffy workshops and insanitary dwellings. The migrants go to good conditions in towns with good nutrition and so are enabled to acquire immunity. In the days when small pox and other epidemics were rife it was noticed that rural districts might escape infection for a considerable period, but, if infected, not only were the number of cases large, but their severity was also marked.

In conclusion, this report is interestingly written and well worth study. It does not solve the problem at issue, but it paves the way for further enquiry.

M. C. BUER.

Keyserling, Count Hermann, and others. *The Book of Marriage.* Jonathan Cape. London, 1927.

THIS book is of the very first importance. Count Hermann Keyserling is one of the most eminent of living philosophers, and has made a prolonged study of religion and of social systems all over the world. He has here formulated the modern problem of Marriage, suggested a thesis for its progressive solution, and collected twenty-three collaborators of different nationalities and varying degrees of eminence to write to his thesis, each from his own specialised point of view and each surveying the problem from a different angle. The contributors include names of international reputation, such as Havelock Ellis, Jacob Wassermann, Drs. Jung and Adler, and Professor Nieuwenhuis, of Leyden, besides others, mostly German and Austrian, who are less well known to the general reader.

The various contributions differ widely both in merit and interest; they also vary greatly in lucidity. The Teutonic passion for abstraction, and the carelessness which employs exclusively the jargon of some particular branch of science, when deeper thought could express the same idea in a more catholic way and with a higher degree of intelligibility, constitute a blemish on many of the German contributions. It must also be said that for the most part they suffer severely from being translated into American and not in English; there are innumerable genuine misuses of language which are a serious obstacle to the British reader.

As is to be expected. Count Keyserling's own contributions are the most important. And it is not easy to overestimate their importance, since this book is addressed to the general public, rather than to the expert. For in the last resort, it is the popular and general attitude towards it which has a formative effect on any institution. The popular attitude towards marriage, as expressed in literature, shows two successive phases: the romantic attitude, which blindly blessed all love-matches, even of the diseased; and the cynical attitude, disillusioned to the point of despair, which has recently held the field. It would hardly have caused surprise if a philosopher, an adherent of no particular school, and holding the tenets of no one creed, should have expressed some of the prevalent dreary scepticism with regard to marriage in the modern world. But Keyserling, with all the weight of his learning and position behind him, proclaims unhesitatingly his

belief in the necessity and value to mankind of marriage in its broadest and simplest sense, the lifelong union of one man and one woman.

Marriage, in his view, must be correctly understood before it can be practised with success. He compares it to a state of tension between two poles in a unified field of force. The tension is an essential feature —if it could conceivably cease, the marriage would cease to be a marriage essentially. This tension, once understood and accepted as the basis of marriage, will render the problem of happiness in marriage irrelevant. Marriage is a part of life, and life without struggle and suffering is inconceivable. But in marriage alone can human nature reach its highest spiritual development. And in an understanding of the essential nature of marriage, in an acceptance of its inevitable conditions, and in an increasing number of marriages so undertaken and successfully carried through he sees the greatest hope for the human race.

Such understanding and such acceptance will also affect the choice of a mate, to which he devotes a whole chapter. Once the fetish of "happiness" is cleared away, there will open out the possibility of a real "spiritual eugenics," if one may use the expression, by which human beings will increasingly choose mates of psychological and spiritual types similar or complementary to their own, which afford the greatest likelihood of stable and valuable unions, and of complete development for both partners. Prof. Ernst Kretschmer has an extremely valuable chapter on psychological harmony in marriage.

The book throughout treats of marriage primarily from the psychological and spiritual standpoint. But spiritual values are ultimate, and Eugenics cannot overlook them. The injurious effects on the race of frivolous, casual and impermanent marriages are none the less real for being indirect and obscure. No serious person will undervalue any attempt to re-orientate our attitude to marriage in the light of the modern economic, religious, and psychological standpoints which have so shaken the old standards. The "Book of Marriage" is perhaps the most important of such attempts that has yet been made.

M. O'MALLEY.

Medical Aspects of Contraception. By a medical committee. London: Martin Hopkinson and Co., Ltd. 1927. Pp. 183. 10s. 6d.

IN May, 1925, the National Council of Public Morals appointed a committee of 18 persons, for the most part doctors and divines, "to consider the ethical aspects of birth control from the view of Christian people." This committee drew up a report,* the main conclusions of which may with advantage be here set out.

The 1925 *Mixed Committee's Conclusions.*

1. "That for the Christian, spiritual reinforcements are available, where ordinary moral resources are insufficient; that such spiritual help can be relied upon by those united in Christian wedlock; and that the family is a Divine institution."

* The Ethics of Birth Control. Macmillan and Co., Ltd. 1925.